more especially of the simpler movements of its parts, had an immense success with the men of science, a success which reached its culmination only in the later nineteenth century in the biological teaching of such men as T. H. Huxley and Herbert Spencer and a host of their followers. And it is easy to see why the mechanical biology, thus initiated by Descartes, should have been so successful as not only to gain the adhesion of the great majority of the men of science, but also to encroach upon the sphere of mental life reserved by Descartes for the activities of the soul. This encroachment went steadily on through two and a half centuries; until finally the mental activities as expressed in bodily move-ments, in locomotion, gesture, and speech, themselves began to be * explained ' mechanically as merely the more complex workings of the machine which is the body; with the consequence that the soul seemed to most biologists a superfluous hypothesis and all so-called mental or psychical activities mere shadows thrown by the inwardly working parts of the machine.

Several influences converged to bring about this triumph of Descartes' mechanical physiology. Of the greatest weight was the long-continuing success of the mechanical theory of the physical world. This theory, initiated by Galileo and virtually completed by Newton, evoked in many minds enthusiastic acceptance merely by reason of the grandeur of its claims and the simplicity of the principles in terms of which it seemed to make all things

intelligible.
Given the elementary laws of motion of solid bodies,
the law of gravity which every such body faithfully
obeyed (for reasons unknown), and the so-familiar pro-
cess of communication of momentum by impact, and the
ancient dream of the atomists from Democritus, Epicurus,